





























W. J. SHUREY,  
Dayton, Ohio



























































## News of our Work.

### INDIANA.

Letters from the General Agent.

SHEMAM HUGH, INDIANAPOLIS,

Ind., Nov. 20, 1872.

DEAR BROTHER: I am just in from Amos

and leave at 1.30 P. M., for Lafayette.

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### KANSAS.

STRAWBERRY, KAN.,

Nov. 16th, 1872.

Editor of the Cynosure:

I have been waiting, in hopes that

some one, who could wield the pen to

advantage, would represent this we

of course, but having as yet no com-

munication through your columns

in regard to the progress of the anti-

secret work here, I cannot longer with-

hold the good desire, hence I take

the liberty to write you a few lines.

With Bro. Livingston of the M. E.

Church (of which I am a member) I pre-

sume I may expect trouble for distur-

buing the peace of that honorable body

Free and Accepted Masons.

The M. E. Church seems to be con-

vinced of being strongly Masonic, even

the very strongest of Masonry. Now if

it is strongly Masonic, it is just and

right that it should be branded; but if

not, let it alone, and let it go, and it

will not be ruled much by the law. In

either case may those who are opposed

to secret societies assert their rights

and may the church be free from every

appearance of a secret society.

With kindest regards to Bro. Living-

ston and all the members of the M. E.

Church, I am, Sir, very respectfully,

Yours truly,

W. H. WILSON.

Work and Labor of the Craft in the

Deaf and dumb of the M. E. Church.

BY MR. JOHN LIVINGSTON.

ATTEST: JOHN LIVINGSTON.

Mr. Sweet, sworn—I am a member

of this church. I heard the pastor ad-

dress the church in class after Mr.

Kneeland had got through on Sunday

last, January, 1872. He had heard

Bro. Dickinson say what the pastor

said on that occasion. He (Dickinson)

stated it word for word as I re-

collect it. I have heard Mr. Wil-

son say (in German) some of the

at our house morning; my daughter

said brother David was going down

the door. I stepped to the door. Mr. Wil-

son and others were at the table eating.

I said, "Bro. Wilson, is your son

at our house morning; my daughter

said brother David was going down

the door. I stepped to the door. Mr. Wil-

son and others were at the table eating.

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I think Mr. Wilton went to the church

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**SPECIAL TERMS TO AGENTS.**  
To all who will canvass for the Cynosurus thorough-  
ly, we will send a supply of CYNOSURUS Tracts FREE  
as well as Subscription Papers, and to anyone who  
will send us \$100.00 or more in subscriptions, before  
January 20th, 1873, we will give a cash commission  
of 30 per cent.







































# CHRISTIAN CYNOSURE

## SUPPLEMENT.

82  
EZRA A. COOK & CO., Publishers,

December 19th, 1872.

No. 11 Wabash Ave., CHICAGO, ILL.

### The Abington Baptist Association and Masonry.

A REVIEW

By Alfred L. Post, of Montrose, Pa.

The Abington Baptist Association, at its anniversary, held in Ware, Luzerne County, Pa., Sept. 4th and 5th, 1872, took action in relation to secret societies. Masonry in particular, which is certainly matter of hope, may in the future be reconsidered and radically changed. The writer, occasionally an outsider, yet a Baptist, interested in all that pertains to Baptist policy, honor and usefulness in the world, impartial, certainly as to the action. He certainly intends to write in Christian candor and kindness, and hopes to be read in the same spirit. The facts of the case, as taken out from personal remembrance are as follows:

MINUTES—ITEM 15. Rev. S. E. Miller gave notice that he had a petition presented to the Association which was, on motion, referred to the following committee: Brethren Isaac Bevan, J. J. Owen, S. E. Miller, Wm. A. Miller, and Joseph Miller. Item 18. Committee on the petition presented to Bro. S. E. Miller, reported as follows, which was adopted:

Your Committee have carefully read and considered the petition, and would respectfully submit the following report.

The petition is respectful in its language, and as far as we can judge, Christian in its spirit. It is signed by more than sixty worthy brethren and sisters belonging to the Churches of this Association. The petition asks advice on certain questions connected with Freemasonry. Its undesignated object is to present before the Association for discussion, and to secure its decisions and action against that in relation, and as your Committee believe, against all secret societies.

Your Committee, with one exception, are agreed in recommending to the Association not to receive the document thus presented. They do not take this ground because either of them is a Mason or at present a member of any secret society, or is favorable to Masonry. Neither do they take this ground because they do not hold in affectionate esteem those who wish to bring this matter before the Association, and who have signed the document; they are willing with pleasure to give these brethren and sisters all credit for honesty and loftiness of motive.

But for certain reasons, which seem to your Committee to be eminently weighty, we think this subject should be kept out of the business of this Association. We believe thus, not because we wish to restrict our brethren as to their liberty of free discussion, but

First, Because we honestly believe that the third article of our Constitution precludes the introduction of this discussion. That article is as follows: "Its object (that of the Association), shall be to promote piety, harmony and efficiency in the churches, and the diffusion of the gospel throughout the world." We feel that this object should be sacredly and religiously kept in view, and believe the introduction of this subject, at this time and in this way, instead of promoting piety, would promote ill feeling and strife; neither of which are pious or favorable to piety. That instead of promoting harmony it would promote dissension and division, as it has already done in some of our churches. That instead of promoting efficiency, it would promote weakness and decay, as has always been the case by diverting the minds of Christians and Christian ministers from the heartfelt contemplation of, and duly practical appropriation and active application of the great and general truths

and objects of the religion of Jesus Christ.

And that instead of promoting the diffusion of the gospel throughout the world, it tends to enail and unduly to absorb the energies of our people in contending against one special evil to the at least, a partial neglect of the diffusion of the gospel.

Second. We believe that the time of this Association cannot reasonably be spared to discuss this subject.

Third. That the brethren who wish to discuss this subject have ample opportunity to do so in other ways.

Fourth. That the wisest way to remove and correct all evils is to preach Christ, and him crucified, and earnestly to labor to bring up our churches to the true standard of the gospel, and to seek continually the conversion of men to the Saviour.

All of which is respectfully submitted.

ISAAC BEVAN,  
JOSEPH B. MILLER,  
WILLIAM A. MILLER,  
J. J. OWEN, Committee.

From the records it appears:

1st. That, "More than sixty worthy brethren and sisters belonging to the Association," persons to whom "honesty and loftiness of motive" are willingly and with pleasure accredited, present through Eld. S. E. Miller, one of the ministers of the association, a petition, asking advice on the subject of Masonry.

2nd. That the said petitioner was "respectful in language," and as far as the committee could judge, "Christian in spirit."

3d. That the petition on presentation was handed over to the committee *unread*, leaving the body ignorant of its contents.

4th. That a majority of the committee, "after carefully reading and considering the petition," made report recommending to the Association not to receive the documents thus presented; "i. e., not to read nor consider the request of more than sixty worthy brethren and sisters belonging to the churches of Association, notwithstanding the fact that the request is presented in 'respectful language' and in a Christian spirit."

5th. That the Association, without calling for the reading of the petition or a word of discussion, adopted the report of the committee as presented.

Another fact of importance in the case is this:

Eld. S. E. Miller, one of committee, presented a very able minority report; and made an effort to get discussion and action upon it, but failed. The moderator of the Association decided that the snap judgment, adopting without discussion or the usual leave of discussion upon the majority report, settled the whole matter. The minority report could not be considered nor reported in the minutes. Such are the plain facts in the case; and it may in all truth be said that no intelligent Baptist can read them, without seeing at a glance, as to Baptist policy and brotherly confidence, they are grossly exceptional, and if justifiable at all, must be upon marked exceptional reasons. The majority of the committee felt this, and hence the labored arguments contained in the report. These prove the desperation rather than the justice of their case. Let us in Christian candor look at the reasons in detail.

First, the Negative. The majority committee say they "do not take this

ground because either of them is a Mason or at present a member of any secret society, or is favorable to Masonry." There is necessity to state this because they know that the action they recommended, on the face of it, would lead all thinking persons to suspect that there must be the inducement implied, leading them to such a recommendation. Again they say, "Neither do they take this ground because they do not hold in affectionate esteem those who wish to bring this matter before this Association and who have signed this document," etc. Most certainly the "more than sixty worthy brethren and sisters belonging to the churches of the Association" coming in all sincerity to the body with which they had long been associated, where they had rights and constitutional privileges, where most reasonably they might look for affectionate counsel and advice, coming to such a body with a petition clothed in respectful language, and a Christian spirit, and having their right of petition even squarely denied, they certainly need the strongest assertion possible to convince them that they are treated with "affectionate esteem."

Once again, they negatively say, "We believe thus (the subject should be kept out of the business of the Association), not because we wish to restrict our brethren as to their liberty of free discussion." Now, if the committee had not affirmed this, who could have doubted for a moment, that the very thing the committee did wish and mean to effect was to *restrict* their "brethren as to their liberty of free discussion?"

Secondly, the positive.—"Eminently weighty reasons." First. Because we honestly believe that the third article of the constitution precludes the introduction of this discussion. That article is as follows: "Its object (that of the Association) shall be to promote piety, harmony and efficiency in the churches, and the diffusion of the gospel throughout the world." Of course if the "constitution precludes the introduction of this discussion," that settles the matter. There need be offered no other arguments,—that is enough,—abide by the constitution or change it.

But what is there in the letter or spirit of the article quoted, that condemns, or shuts out the consideration of any moral question? that forbids candid, respectful answers to any who ask in a "Christian Spirit" for information, or would stimulate to higher moral action? Nobody that was not desperately pushed for argument could have thought of that article in a case like this. The explanations given by the committee, forced as they are at every point to meet a case, prove that the good brethren of the committee were acting under the influence of fear or favor, a bias of which they probably were not fully aware.

But the committee believe that the four grand objects of the Association as set forth in this article would all be counteracted by admitting the consideration and discussion of what they admitted to be an evil.

Let us look at the points made:

1. "The introduction of this subject at this time and in this way, instead of

promoting piety would promote ill-feeling and strife; neither of which are pious or favorable to piety.

Now why is this old phrase, "at this time and in this way," introduced here? It was stereotyped in opposition to anti-slavery and temperance reforms many years ago, but the old reformers had hoped that the editions and the plates with them had gone forever out of use; but here the phrase is again,—"*at this time and in this way*"—just as if made for an argument against progress and reform. As an argument, however, it has its weakness. It assumes that at some other time, or in some other way the thing proposed would be all right. So in this case, there might be a time and a way for the introduction of the discussion of Masonry and kindred evils when it would be "pious and promote piety."

"More than sixty worthy brethren and sisters of the churches of the Association" who signed the petition thought this was the time and the way; the four members of the committee thought it was not. A difference of opinion,—sixty against four; which party was right? Is it said the Association as a body was with the committee in opinion? Had the body heard the petition this might be said, but it had not. It had to act, or rather, did act on the opinion of the committee, as if afraid to hear and decide for itself. But what was there in the case that made that *impious* which under the circumstances might be pious and promote piety? What there was "at this time and in this way" that could turn,ameleon-like, piety into ill-feeling and strife, the committee would have shown, or explained.

2nd. The introduction of the subject "*at this time and in this way*," the committee believe "that instead of promoting harmony, it would promote dissension and division, as it has already in some of the churches." On their own admission there could not have been anything in the "honesty, loftiness of motive and Christianity of spirit exhibited by the petitioners that could produce such results unless there existed in the Association an opposite spirit and an opposite motive. Was the committee aware of the existence of such a spirit and motive, and disposed to have peace and harmony at the expense of impurity and wrong? Did Christ come in such case as this to bring "peace or a sword?" But it must somehow, be made to appear that the "Constitution precludes the introduction of this discussion."

3. "Instead of promoting efficiency," the committee add, it would promote weakness and decay as has always been the case by diverting the minds of Christians and Christian ministers from the heartfelt contemplation of, and duly practical appropriation and active application of the great and general truths and objects of the religion of Jesus Christ." Now how the introduction of this discussion, the discussion of Masonry and kindred secret societies, would "promote weakness and decay," or how they know that such "has always been the case," it would have been greatly to the credit of the committee if they had



informed the Association. "Has always been the case" is a broad assertion and certainly contradicts the implication contained in the "at this time and in this way," viz: The implication that at another time and in another way no such results, no promoting of "weakness and decay," no "diverting the minds of Christians and Christian ministers," etc., would have been produced. It is *wrong* that "promotes weakness and decay," and not the honest proclamation of the truth against wrong.

But to the concluding constitutional idea.

4. "That instead of promoting the diffusion of the gospel through the world, it intends to enlist and unduly to absorb the energies of our people in contending against one special evil to the at least a partial neglect of the diffusion of the gospel."

Well, then, by admission, *Masonry is evil*, "one special evil," the tendency of the discussion of which is "to enlist and unduly to absorb the energies of our people," etc., "to the at least a partial neglect of the diffusion of the gospel." What but a dire necessity, to make out a case, could have induced the committee to resort to a position like this? Under the constitution of the Association must the consideration of *special evils* be excluded? If the argument is good for anything it may go to this; and if it goes to this, away with the constitution, or the Association itself as unworthy of the name of Baptist. But the article of the constitution quoted cannot be made legitimately to hear any such construction.

The *Second* reason given by the committee is entirely of a business character: "We believe that the time of this Association cannot reasonably be spared to discuss the subject." Were the belief of the committee well founded there might be some little force in the argument. What could not be reasonably spared should not be spared. But who can doubt that the Association had time enough to advise the petitioners to treat Masonry and kindred evils as they do intolerance, slavery, gambling, Sabbath-breaking, papsy, Mormonism and all evils. But why give this as a reason at all, if the former one was good for anything? Was not the unconstitutionality enough?

Still another and another are given. "Third, The brethren who wish to discuss this subject have ample opportunity to do so in other ways." Here is information those brethren did not ask for, and probably did not need. They supposed doubtless that Baptists, above all others, held the right of petition and free discussion. They supposed they had rights and privileges in the Association with which they were connected, and chose in the Roger Williams spirit here to exercise them, not thinking, probably, that they should be met by brethren with the gag-law.

But to the concluding reason: "Fourth, That the truest way to remove and correct all evils is to preach Christ and Him crucified; and earnestly to labor to bring up our churches to the true standard of the gospel, and to seek continually the conversion of men to the Saviour." Here is a statement of Baptist truths, beautiful New Testament generalities, but as an argument what application have they to the subject under consideration? What, unless it be to illustrate the propriety of the course of the petitioners?

It may be said that a copy of the unred, yet condemned and rejected petition introduced here might throw some light upon the subject. Well here it is as signed by the "more than sixty worthy brethren and sisters belonging to the churches of the Association," as previously stated:

"To the Abington Baptist Association:

DEAR BRETHREN:—The undersigned members of churches, belonging to your body, would respectfully ask your advice upon the following questions:

It is reported by ministers and members of churches who appear to speak with Christian candor that Freemasonry is anti-Christian, or anti-Christ, teaching its members that they pursue only the religion of nature, and if they follow the rules of the order they will be saved; that they [Masons] draw many young men into their order, and under their infidel influence by pointing to ministers and church members as members of their order, to show that there is nothing wrong in it."

Question, 1st. If these reports prove true, will God hold us innocent if we refuse to make such an examination of the subject, as will enable us to give an intelligent warning?

2nd. If upon examination we find these reports true, is it our duty to give warning, or will we be equally approved if we hold our peace?

Lastly, What course would you recommend to those who believe they have conclusive evidence of the anti-Christian nature of the Masonic teachings?

Saying nothing of the logic of the statements and requests contained in this petition, who can doubt the propriety of the committee's statement, "the petition is respectful in language, and so far as we can judge, Christian in its spirit?" and that "they are willing with pleasure to give those brethren and sisters all credit for honesty and loftiness of motives?" Who can discover anything in the petition adverse to the fourth reason given by the committee against receiving it? Is there anything in it adverse to preaching "Christ and him crucified?" Any other aim or tendency but that of "bringing the churches up to the gospel standard" of purity, piety and efficiency? The answer is, emphatically, no.

Now for a brief examination of the contents of the petition. "Is it," says the petition, "reported by ministers and members of churches who appear to speak with Christian candor, that Freemasonry is anti-Christian, or anti-Christ, teaching its members that by pursuing the religion of nature, and following the rules of the order they will be saved," and by pointing to the example of ministers and church members, who belong to the order, it draws young men into its infidel influence.

As to the fact of such reports coming from ministers and other good men, who knew whereof they affirmed, there can be no dispute; and simply this furnishes sufficient ground for the questions propounded to the Association. But this is not all. The reports themselves can, by the best of evidence, be shown to be substantially true. Leaving out of the question the proofs furnished in the voluntary and sworn testimony of thousands who have denounced Masonry, all the evidence needed is furnished by adhering Masons, and the standard works of the order. Take, for instance, the anti-Christ or anti-Christian idea. This is sustained by the definitions which Masonry gives of itself. The Cyclopaedia of Masonry, by Robert Macoy, Inspector General, (New York Ed., 1867, p. 341) gives the following:

"FREEMASONRY, DEFINITIONS OR.—The definitions of Freemasonry have been numerous, and they all unite in declaring it to be a system of morality, by the practice of which, its members may advance their spiritual interests, and mount by the theological ladder from the lodge on earth to the lodge in heaven." Webb's Monitor, by Rob. Morris, Cincinnati Ed., 1864, p. 36, contains the following: "Our institution is said to be supported by Wisdom, Strength and Beauty; because it is necessary that there should be wisdom to conceive, strength to support and beauty to adorn all great and important undertakings. Its dimensions are unlimited,

and its covering no less than the canopy of heaven. To this object, the Mason's mind is continually directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw ascending from earth to heaven," etc. On page 339, same book is found the following order:

"Brother faithful and deserving, Purchased by your faultless serving, Lending to a higher state.

Thus from rank to rank ascending, Mounts the Mason's path of love. Bright its earthly course, and ending In the glorious lodge above."

In the preface of the Antiquities of Freemasonry, by the Rev. J. Oliver, D. D., M. A. S. E. (pages 14, 15 and 16) we find the following: "And the universal diffusion of Masonry at this day proclaimed to the rest of mankind that its pedestal is Religion, its shaft Morality,

and its capital Virtue. This, indeed, is the true cement and intention of Masonry, which embraces all the graces and perfections of holiness; unites mankind in the strictest bonds of amity, as children of a common parent, and incessantly urges them to ask, that they may have; to seek, that they may find; and to knock, that it may be opened unto them. And this is the conclusion that Masonry draws from all her illustrations; he who practices all the virtues thus recommended in Faith, will rejoice in Hope, be in perfect Charity with all mankind, and finally receive a Pass-word into the Grand Lodge above, where peace, order and harmony eternally preside."

Looking beyond the Christian churches, what can Christianity itself do more for man, in this or the world to come, than that which is claimed for Masonry? But this is not all; it claims to be a religion that in saving power goes beyond Christianity. Webb's Monitor, by Morris, already introduced, page 287, declares: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and Mohammedan, in all their numerous sects and divisions, may and do harmoniously combine in its moral and intellectual work, with Buddhist, Parsee, Confucian, and the worshiper of Duty under every form."

How narrow and limited in the comparison is Christianity! It can save none but Christians. It invites all, but includes none but Christians in its covenant of redemption. Masonry can embrace and save not only the Christian, but the Jew in his Judaism, the Mohammedan in his Mohammedanism, the Buddhist, Parsee, Confucian, worshiper of any form of Deity alike! Masonry exceeds Christianity in its pomp and splendor, its forms and ceremonies, its altar, its priesthood, having many high priests, and Christianity but one; in its liturgy, rituals, temple decorations, funeral services, its libations of corn and wine. Church, and vastly more than the church of Christ, if its claims are well grounded! Who shall say that Masonry is not a grand system, rival to Christianity? If true, Christianity must be false; especially in its claims to be the only system of human redemption and salvation. Such are its claims (Acts iv. 12.) "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." John x. 1. "Verily, verily, I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way is a thief and a robber." Masonry denies this exclusiveness, has no need of Christ, opens another door, and climbs up another way. It comes to the churches with the, "You are right, only too exclusive, too sectarian. I am right and more liberal and efficient. Let us be friends." How plausible!

But how deceptive! What more did any wrong ever ask for than to be let alone? To have a quiet resting-place in the churches of Christ? Shut the door against petitions! Keep out discussion!

Pallock the lips of free speech! "Not at this time and in this way;" "O why hast thou come to torment us before the time!" are the exclamations common to all cherished systems of error and wrong. Must this let-alone policy be approved and acted upon? The reformers of all past ages have said most emphatically, in words and deeds, no. To find a yes anywhere in the past it must be, at least, outside of Baptist history. Roger Williams, standing for soul liberty in New England, is the type of a true Baptist, a true reformer in all time. Are we met here sarcastically with the question: Is not the body whose action you are reviewing "The Abington Baptist Association," an Association of Baptists? Was not their action, that to which you referred, based upon this very let-alone policy? We must answer, yes, yes. But this only proves that Baptists are not always themselves. Timid leaders and deceptive influences may lead them, sometimes, temporarily astray. Some Delilah, for the time being, may bewitch or blind them, and ignorance of facts may mislead them. But aroused and awakened to truth and duty, they neither let others alone or ask to be let alone in sin. So here, when the Abington Baptist Association comes to see what the petitioners saw, and to know that what was reported in the petition in relation to Masonry is true; that Masonry, as here proved, is a great and delusive system of false religion, an anti-Christ; there will be found in the Association no more of this policy. Mark the prediction: there will be no more of this, on this subject, in the future meetings of the Association. The matter of wonder will be that of the brethren who labored so earnestly and adroitly to keep the subject out of the Association, had not learned wisdom, (most of them were old enough) from anti-slavery experience. How utterly futile are all attempts to stay the current of reform when under God it begins to move in the hearts of his people! How dangerous are all attempts to steady the ark of God!

Brethren of the Abington Association, away with this worldly policy, this time-serving expediency; cater not to Masonic or other secret society, wealth and popular influence. Turning persistently from the hasty ill-advised and timed, not to say corrupt, act of excluding from your body the voice of reform, and that other less excusable act of adopting labored arguments to justify the wrong of that exclusion, come back to your old Baptist trust in God and the right; into the inspiration of "Fear not, it is your Father's good pleasure to give you the kingdom." Come to your next association gathering prepared to co-operate with the reform spirit of the rejected petition will, in accumulated strength, be there. Revolutions never go backward. This depends on it, is revolution, and will not go back. Join in its incipency, its day of test, that you may not be dishonored in the day of its triumph. It is Christianity fighting against one of its wisest, dearest foes, and it certainly becomes all Christians to see to it "lest haply they be found even to fight against God."

In the discussion which arose between the Pharisees and Sadducees in relation to the preaching of Paul, (Acts 23) the scribes after stating a fact, "we find no evil in this man," concluded wisely, "but if a spirit or an angel hath spoken to him, let us not fight against God." The language, spirit and motive of the petitioners have the highest endorsement of the "committee" as being free from evil. The evidence of the reform spirit in them makes appropriate the advice, "Let us not fight against God."















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"by and by."







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[illegible]

itude; it is so hard to make a  
d, break away, and go the other

the county of Allegheny to the Democratic Anti-masonic Convention of Pennsylvania.

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thought it was a serious matter for any the mind to comprehend, and particu-

On earth we have nothing to do with success or with results, but only with being true to God and for God; for it is sincerity and not success which is the sweet savor before God.—*Robertson.*

1920 was the first who appointed a sacrament to be administered in a white linen garment. This was unusual, while the robes of Aaron, and his sons were made "as the Lord commanded Moses." "For see witheth the

the eyes of men the American Movement is directed. In "scrupling the vestments," Hooper took a bold stand for civil and religious liberty and to-day we are indebted to the principles of the despised and persecuted Puritans for a

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To all this the reply may be: "But Masons do more for their widows than the church do for theirs." This I presume is true in the one sense of pecuniary assistance. And the reason why

A man has no more right to say an evil thing than to act one; no more right to say a rude thing to another than to knock him down.—*Johnson*.































The peculiarly loose and unscriptural conception very many Christians, and Christian ministers even, cherish relative to the nature and mission of the Church in this world, was, however,

Christian church was impressively illustrated a few months since in a meeting of the Providence District Association of Methodist Episcopal ministers, on the question, "The Necessity of Methodism as a distinct organization," the president of the body, Rev. M. J. Talbot, said, "There was nothing in Methodism of which they could say—'The Bible requires it; and it is found nowhere else.' Another speaker J. E. O. Sawyer, thought that "the distinctive peculiarity of Methodism was the divine principle of expediency." Think of it; the mission of a Christian church determined by expediency!

expediency! As though the world would

"Doctrinal error" Spurgeon has well said, "leads to practical error, and a

church which treats God's doctrine as nothing, will soon allow his precept to be treated in the same way; and this would altogether defile the church of God."—*Baptist Weekly*.

♦ ♦ ♦

**A Beautiful Sentiment.**

It is early yet in the history of every thing good. Civilization and Christianity are just getting out of the cradle. The light of martyr staves, flashing all up and down the sky, is but the flaming of the morning; but when the evening of the world shall come, glory to God's conquering truth, it shall be light. War's sword clanging back in the seaboard, intemperance buried un-

der ten thousand hroken decenters; tho world's impurity turning its brow heavenward for the benediction, "Blessed are the pure in heart;" the last vestige of selfishness submerged in heaven-descending charities; all China worshipping Dr. Apeel's Savior; all India believing in Henry Martine's Bible; aboriginal superstition acknowledging David Brainerd's piety; human bondage delivered through Thomas Clarkson's Christianity; vagrancy coming back from its pollution at the call of Elizabeth Fry's Redeemer; the mountains coming down; the valleys going up; "holiness" inscribed on horse's bell, and silk woman's thread, and hoven-thresher's wing, and shell's tangle, and manufacturer's shuttle, and chemist's

laboratory and kings and nations  
Magna Charta. Not a hospital, for  
there are no wounds; not an asylum,  
for there are no orphans; not a prison,  
for there are no criminals; not an alms-  
house, for there are no paupers; not a  
tear, for there are no sorrows. The  
long dirge of earth's lamentation has  
ended in the triumphal march of re-  
deemed empires, the forests harping it

[illegible]















































### The Christian Cynosure, WEEKLY AND FORTNIGHTLY. No. 11 Webster Ave., Chicago.

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President, and Members of the Association:—I am glad to meet with you upon this occasion. I have been all my life upon this line, but have never before had an opportunity to meet with you. I have been all my life upon this line, but have never before had an opportunity to meet with you.

Though often since my earliest years, I have been a devoted Christian, I have always kept aloof from them. I have been a devoted Christian, I have always kept aloof from them. I have been a devoted Christian, I have always kept aloof from them.

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but because they were under a secret oath to fight me irrespective of who or what I might be or had done? This gentleman, is a motive to be addressed to a criminal, and not to a honest man!

In my intercourse with army officers, I asked a Union general, a friend of mine, how he escaped from a rebellion. He told me he was a Mason, and that the other on guard, who was also a Mason, let him out. My friend was a loyal officer, and no such tricks were told. But what of the rebel officers? They were to be true to his government. What of the Union officers? They were to be true to his government.

Suppose I am a criminal lawyer, what chance have I to rise in court and address a judge and jury who are sworn against my client and in favor of his prosecutor, because one does not and the other does belong to an order which binds members by oaths and pledges to partiality and proscription? I have been a devoted Christian, I have always kept aloof from them.

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ever a good cause helped along in that way? I said I had never been inside of a lodge, but I believe I must make an exception. I was once asked to say something for temperance in a town where there was very great need of it; and when I came to the door of the meeting place I could not get in because I did not belong to their order, and could not give the password. So we compromised the matter by my promising to reveal nothing I saw or heard inside; and for me I was let into the lodge, and I saw nothing but my own silence and heard nothing but my own speech. I was under no great temptation to violate my pledge of secrecy.

Good-fellow, I have thus far spoken as a politician, and I perfectly understand that in this first and only speech of the kind that I ever delivered, I am making neither political capital nor profit for myself. I have been a devoted Christian, I have always kept aloof from them.

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and which we are endeavoring to maintain. As for the other thing [Masonry] I do not know what that comes from.

#### Shall We Buy Wealth?

[The following is a capable and pointed reply to an article appearing in a recent issue of the Chicago Tribune.]

In looking over the columns of the Tribune this evening, I ran an article which virtually says it is right to see because your brother did, and asking the church to do so to other churches; that we may have money, popularity, increase of numbers, etc. State churches open their arms and say to each other: "We are endeavoring to maintain."

I have witnessed that it is a drawback to the church-member's Christianity. Now, here, my good brother, your church may open their arms to take in secret order members, and they will say to grasp the will will spit out three Christians, where we have houses already built, for every one the churches and their midst, you are wrapping of Christians for men would have a Christian the church does not want it. I have witnessed that it is a drawback to the church-member's Christianity.

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in the days when all the popular churchmen were welcomed to hold their communion, to day utterly ignores the existence of sin which God's word plainly condemns, but which it clenchingly and eagerly tolerates. That which encourages what God forbids is not welcome; the name of that thing does not give it its nature.

There is a powerful secret society, spreading itself throughout the country, composed largely of unbelongers, to half sister, Princess Ruth. The king is authorized to name a successor any member of the royal family, and if he fails to do this before his death, as was the case with the late king, the crown must elect a new monarch, but cannot go outside the royal family in making a selection.

The form of government is thoroughly republican in spirit, the monarch being little more than a figurehead to represent the executive power. Formerly the signature of the king was not enough for the approval of laws passed by the parliament, but there was an actual check on the executive power of the monarch.

The population of the islands, which is supposed to have now exceeded 300,000, is now nearly 400,000, of whom about 10,000 live in the town of Honolulu. The total surface of the island is 60,000 square miles, but much of it is barren, and the area susceptible of cultivation does not exceed 30,000 square miles, and this would never support a dense agricultural population, because the soil is so poor.

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interest at this time. The views are in accord with those which have prevailed in the State department since the death of Seward; and it must be remembered, therefore, that the following facts and opinions are those of a warm advocate of annexation. He says that the Constitution of Hawaii provides that the succession to the monarchy shall be in the female line in preference to the male, and that the person with the best right to the throne is now the king's half sister, Princess Ruth. The king is authorized to name a successor any member of the royal family, and if he fails to do this before his death, as was the case with the late king, the crown must elect a new monarch, but cannot go outside the royal family in making a selection.

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of the National Convention for the Christian Amendment. The question of the Bible in the Public Schools, of Sabbath Laws, and many similar questions, are now demanding attention and decide settlement. Shall the Nation preserve the Christian features of its life? This is really becoming the issue of our day.

Many thoughtful citizens view with deep concern the assaults now being made upon everything of a Christian character in our civil institutions. Not only state-serving politicians and irreligious men, but eminent officers of government, and leaders among Christians, accepting the false theory that government has nothing to do with religion, co-operate in these assaults.

As against getting the Bible in the Common Schools now lies before the Supreme Court of Ohio. It will come to a decision in the next few months. Some time this winter, when a determined effort will be made to overturn the present noble school system of that state.

The superintendent of public instruction of the state of New York has recently decided that the Bible, though assigned an honorable place in the state system of education, when first introduced, should not be used for six years, as no longer be legally read during regular hours in any school of the State. Armed with authoritative decisions like this, the enemies of the Bible continue to grow in their numbers, and of our common schools awake to the dangers that threaten them, and take prompt and adequate action.

In order successfully to repel their assaults, the association must be met at their own point of attack. They assail the Bible in the school, Sabbath laws, laws against polygamy, and every similar element of our Christian civilization, and we must meet them on their own ground. We must show that the Bible is the fountain of our civilization, and that without it, our civilization would be lost.

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rim shall cease to pulsate through  
institutions of our country, then  
Star of Empire shall sink beneath  
horizon of America, and who shall  
in her after-drama, and what shall  
be scenes!



























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2d. Philosophical consistency; and  
3d. Logical necessity, as I believe I

would disclose their secrets, and were performed in the night agreeable to the deeds of darkness committed in

sent, superficial fashion, where frivolity has turned the heart into a rock-bed of selfishness. Say what they will of

totalers make these halls pay for themselves, by renting them for other religious meetings,"—*Telescope*

even a few months or weeks, will  
a young head into the right















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lived in the time of the Scottish Reforma-

tion.

Her parents, although seeing great

beauty in the true religion, seemed to

desire present security and ease rather

than the approval of God while suffer-

ing affliction. And to gain this they

had yielded to the claim of a enforcing

children had drank deeply from the fountain

and gained strength for the trials

from which their parents shrunk. Al-

though they were compelled to leave

their once happy home, and

Margaret, with their younger sister and

brother, was obliged to take refuge in the

wild moors of Scotland. Here she

and their brother, being a half in the

persecution she ventured from her retreat,

and remained with an aged and

pious widow. But their path was not

without trials. Her son, Immanuel,

with all its attendant horrors,

was their portion; and after receiving

the most inhuman treatment, they

died, and, refusing to take

refuge in the arms of the world, he

was tried by drowning; to be tied to

stakes fixed in the mud-mass, so

that they could thus be drowned by

the rising tide.

The day of execution arrived, and

Margaret, still clinging to the memory

of those about to be sacrificed, looked

down upon them from a cloudless sky.

They were tied to the stakes, and the

widow being out farthest, Margaret

looked at her with a gaze of love

higher and higher around her; and he

ing asked what she thought now of her

principles in the agonies of death, replied,

"What do I see but Christ - one in

Christ we were dwelling there."

Think of this, ye who are proud of your

"Christ in us." When the waters

began to swell around her, she raised

her voice in praise and adoration, until,

nature failing, she sank beneath the

weight of her sin. Her husband, who

persecutors was not yet satisfied; before

he had entirely perished, she was

dragged from the water, and as soon as

consciousness returned asked if she

would pay for her sin. "No," she

answered, "I will not. I never

persecutors was not yet satisfied; before

he had entirely perished, she was

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he had entirely perished, she was

dragged from the water, and as soon as

consciousness returned asked if she

would pay for her sin. "No," she

died might enjoy what had been denied

them, they suffered in the world's hor-

row of uncertainty in regard to their future

condition. But their plans were not

frustrated by the weak and hesitating

of their wives, for they were of more

worthy of the name of women; they

not giving up to their own feelings of

desolation, but clearing the dependent

and encouraging the weak. Even

the perilous journey was over,

their work was their trial. They

of the American Revolution was

the furnace that forged their golden

principles, and turned it into facts,

so that all that was desired should

be done in the future. In the fu-

ture, they were not to be in the

future, but to be in the present.

The women of our day can only be

filled with wonder at a situation when

they contemplated the heroism of their

mothers, that was so unaffected by

their mothers during that fearful strug-

gle. The wife of Samuel Adams is a bright

example of the women of her day.

She was a noble instance of the blessing

of womanly grace and dignity. Al-

though she was not a martyr, she was

with the energy which was not only

found in her, but characterized her

life. The mind of Mr. Adams was

evidently given to the public. The great

struggle for his life had fixed his soul

in an unchangeable firm. His wife and

children, understanding him, and ap-

preciating his feelings, took every

household burden from his shoulders

and endeavored to lighten his burden.

The wife of Samuel Adams, who

was not a martyr, she was with the

energy which was not only found in

her, but characterized her life. The

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mind of Mr. Adams was evidently

given to the public. The great strug-

gle for his life had fixed his soul in

an unchangeable firm. His wife and

man has borne a more of loss and con-

flict than John. The wife of his com-

patriot was an oppressor of God's people

while sleeping; John of Arc had been

slain; the Corday which saved the world

of an assassin; and an American woman

was as long as the woman of the good

President Lincoln.

Such were not the women of the

Parliaments. Those whom I have men-

tioned were but bright, particular stars

in the American galaxy of holy women,

whose flames were kindled at the Pas-

chal lamp. Other ages and nations

have had their martyrs. Paganism

had her heroes; but the glory of the

Parliaments was their truth. They

drew their light from the Bible, as the

pharisees drew from the sun. And so

it is "the cause that makes the

martyr," never were there such mar-

tyrs as the Parliaments; because

there was never another such cause.

It was simply to set up on the earth

a state of society, not shaped by the

will or superstitions human nations;

but fashioned after the ideas of the

Parliaments. In a later day

their endeavors, and his truth stability

to their results.

Freemasonry vs. the Marriage Vow.

Freemasonry is a conspiracy against

the rights of man. It is a conspiracy

against the rights of man. It is a

conspiracy against the rights of man.

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It is a conspiracy against the rights

of man. It































































Many a Mason became a great man,  
but no great man ever became a Ma-  
son.—Hon. C. C. Golden.















# THE WEEKLY CHALLENGE.

EDNA A. COOK & CO., PUBLISHERS, CHICAGO, ILL.

VOL. II. NO. 30.

CHICAGO, THURSDAY, MAY 8, 1878.

WEEKLY EDITION, \$2.00 A YEAR.

WHOLE NO. 82

## The Christian Cynosure.

NO. 11 Wabash avenue, Chicago.

**Terma letters to address.** Weekly only. If your year of station, or prospective station, is past, and you are not yet a pastor, send your letter to the editor of the Christian Cynosure, care of the publisher, at No. 11 Wabash avenue, Chicago, Ill.

**Whether scrip money** will be the cause of emigration, the anti-slavery cause, and the cause of the colored people, is a question of the hour. Write to the editor of the Christian Cynosure, care of the publisher, at No. 11 Wabash avenue, Chicago, Ill.

**Resolutions** should be made by the Office of the Christian Cynosure, care of the publisher, at No. 11 Wabash avenue, Chicago, Ill.

**Letters to the editor.** The Christian Cynosure, care of the publisher, at No. 11 Wabash avenue, Chicago, Ill.

**Continuation of the Opening Address before the Y. A. Association.**

AT THE PRESIDENT, J. L. BARLOW.

From the Wagon.

PARENT CONVENTION.

What is our present condition? And what the outlook? Watchman! What of the night? We have as instrumentalities a National Christian Association

which, by a majority vote, years ago, entered the field in a political race of the country. It however, only succeeded in putting itself in training for failure. Many of our friends

think that the time has come, and so cast their vote for Grant, as against Greeley, as perhaps I should have done had I voted for it. In this action

I have now the profoundest conviction that has been played into the hands of the Masons, who slaughtered Greeley

as that I did so, because he had dared to be an Anti-Mason. Anti-Church or Masonry knows no forgiveness. This of this, my brethren, in taking this political action, I believe our national body did right. I cheerfully grant to my brethren the right to think otherwise, but to this complicity

of this, my brethren, or for to the confidant. This body will not add its fifth anniversary at Montmouth, Illinois. It has had a steady and healthy growth. It has an organ, the Cynosure, which visits about five thousand families, and ought to reach twenty times that number. Every Anti-Mason, who is able, ought to take it. We have now several State organizations, of which our own is one. How many of these have in this State, open to do not know, but the Anti-Mason on Wisconsin, the organ of the Wesleyan denomination, rings out with no uncertain tone, under the editorial management of a grand grand brother

Crooke and Stratton. I am glad to know that this paper has an increasing circulation; and that it has a noble corps of backers, and contributors, forming the ministry of that body, who are ever lifting Standard and

wherever he shows his head. We have also county organizations in great numbers, and these are constantly increasing in number, and doing a good work in raising the people.

The faithful ministry of the Wesleyan, Free Methodist, United Presbyterians, Reformed Presbyterians, Friend Quakers, United Brethren, and entering every corner of the broad earth.

Large numbers of faithful teachers, who stand ready to answer calls for light, in any direction where they may be needed. All this is telling on the public mind, and is doing a good work.

And some of us have reason to know that the battle is waging hot. Anti-Christ is bawling to bay. The

shir-misers are out in advance, and soon will be "utter all around the sky."

I must not dwell in this State, but a bit as to the "work and labor of the church," in connection with some of us who have been to the front, and drawn the enemy's fire.

When the invitation of Detroit, Mich., Conference, with a character about

reproach, only that to be an Anti-Mason, has been hunted for years by his

preaching, and other Anti-Masonic

resolutions. At length, last fall, his conference gave him a

and resolutions declaring him insane—

supernatural him and denouncing

charges which had been preferred

against him—without cause. The

at this time would furnish a grand

subject for the painter's pencil. The

grand man faces his Bishop and his

accusers as a Bishop, in it is com-

fortable body to the cause of his

number issue, without investigation?

The Bishop's reply to this question

repeated three times was the feeble

reply, "They can do as they please

and they did do as they please."

And then said Livingston out of

his mind, and to all of his pupils, an

superannuated man, unable to labor,

as such things be to God sleep!

Rev. Woodford Post, of the East

Conference, has lately been

been quite a little. Presiding Elder

Presiding Elder, who by a formal tri-

—which Post at the time knew

—suspended him from the ministry.

Being compelled to take the back seat

on this, but said, Presiding Elder

now endeavoring to drive Brother Post

from his dock.

Other men are suffering in character,

fortune and position, through kindred

causes. The light comes from the

at the various Masonic lodges

throughout the country.

As to the future, it needs no proph-

ets. The future will have before us

a rough sea and a stormy sky. The

enemy has discovered that we are

in earnest; and while there has been

some, and a manifestation of affected

piety, the enemy is content I have

only a little time in camp, and

no means despised; but that every re-

sources available will be brought into

regimentation against us by the hosts

of secrecy. We do not expect a holiday

of any kind.

During the late rebellion, and in its

earlier stages, a company enlisted from

the place where I resided, and as hard

fighting had not yet commenced, most

of the boys were in high camp, thinking

only of a little time in camp, and

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fighting had not yet commenced, most

of the boys were in high camp, thinking

only of a little time in camp, and

gray, superannated old fellow from

Michigan, who somehow manages to

live at large, much to the discomfort

of Masons and their supple Jacks, who

thought, vainly thought they had

him up to day. Then there is

Stoddard, Blair, Rathbone, Stratton, but

time fails us to tell of others equally

worthy, who are stirring up the late

Anti-Christ, till his slumbers are

radically broken by their alarms. This

host is daily growing in strength, and

the voice of their living is heard in

every direction; while with Christ

over all, though we may have something

to fear, we have much more to hope. On

our side the weapons of our warfare

are not carnal but mighty. With our

enemies are the bullet, the steel, and

the more brutal, and quite as destruc-

tive evanescence tongue of slander.

As to my way fall before the victory

is gained, but let others close up the

rails and steadily advance. As in the

agony the blood of the martyrs pro-

ceeds the seed of the church, so shall it

be again. The church now leads the

way. Let her be true to herself, and

let her be true to her God, and her

enemies are the bullet, the steel, and

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## The Railroad Problem.

BY A. W. BUSH.

The progress of every nation is

measured by the prosperity of its in-

dustrial interests. In the old world,

the most part, law has so judiciously

guarded these, that individual freedom

and responsibility, which constitute

the basis of the principle, have been

crushed, and national vigor wrecked. With

us, on the other hand, each branch is left

to itself as much as is consistent with

the rights and privileges of every other.

And this simple governmental poli-

ty, labor and capital have been able to

project and carry out the grand scheme

of civilization which is our pride and

boast.

Yet as wealth has increased there has

been an influence hostile to the spirit

of progress. Greater controlling in-

fluence, and accumulating forces by

strategy, threatens to dwarf the proper

development of our whole national

life. In the form of close corpora-

tions, and the power of the great rail-

roads, and stares the public that what

will be our own.

The sovereignty of the people must

be maintained. Justice to themselves

demands that they wrest this key from

the hands of monopoly, or

make a duplicate by which to have ac-

cess to at least a part of the treasure,

and even now we hear that this move-

ment is on foot. Daily the excitement

is growing more and more intense, and

the only question is, in what way

the popular will be asserted.

First, then, that we may be able to

decide this more intelligently, let us

trace the rise and extent of railroad

power.

Short lines, each under its own

management and ownership, mark the

first era of railroad building. But it was

soon found that several of these

lines, by their close proximity, and

the fact of their ownership by one

man, or a few corporations, were

able, taking charge of hundreds of

miles.

For example the New York Central,

running from Albany to Buffalo, 300

miles, was made up of

six different roads. This connected at

the latter city with the Michigan State

Road, formed from four distinct

lines. The life of consolidation relied on

the fact of the close proximity of

one interest controlled the entire

distance from New York to Chicago. In

1870 it was further augmented by the

addition of two great thoroughfares

connecting to Canada. And why is

dominion forced to step here? The

road is 3000 miles yet intervening

to the Golden Gate also fall a prey, and

the monarchs of the rail divide homage

to the boundaries of a continent? The

two other principal branches of the

country comprise 3000 miles in this

and neighboring states, known as the

Yonkers and the Pennsylvania Cen-

tral, which with its feeder

lines, and its connecting

lines, and its connecting

lines, and its connecting

lines, and its connecting

lines, and its connecting

lines, and its connecting

lines, and its connecting

lines, and its connecting

the railroad thermostats suddenly

rise.

The abuses are plain, but what is















































































































































teries in Christianity, but that those mysteries are reason,—reason in its highest forms of self-affirmation.—*Coleridge*.



<http://www.elsevier.com/locate/jmb>  
<http://www.sciencedirect.com>

The proper inference from the above is, that those who see that no country can live with an open oath for form and secret oaths for use, in its courts

to New York, are sufficient of them-  
selves to neutralize and destroy all the  
Anti-masonry remaining in the Cincinnati  
Board, even without the New  
York absorption.

could have been at our  
held at Unadilla, N. Y.,  
the testimonies against  
One brother from Hurpers  
in the morning that he had  
al Arch Mason before him  
but the Lord had showed  
was no place for him,  
could not go where his J  
allowed a place, and he b

The names of those who voted in favor of the bill are as follows:

Dutton of Dummerston, Griffin of Halifax, Harrington of Londonderry, Sherman of Dover, Starr of Wittingham, Stevens of Westminster, Town of Somerset, Whitbread of Vernon, Willis of Stratton.

Those who voted in opposition to the bill:

is is the question for the society to decide. Shall we now proceed to elect officers for the following year, or keep up the organization of the society? or not? If we decide to meet the next question for us to consider will be—What further measures, if any, the society should take for securing fair and impartial justice to all.

ject, for the abolition  
in the entire country;  
at all our best efforts to  
in the firm, dignified  
attitude which it for  
on this question.  
at in common with the  
state generally, we re-  
pay measures and the  
scheme, especially as































ended were false, they became true, and carried me elsewhere. "It is good for you that I did not stay till no more might be said," he said. "I am glad that you are here." By this time the train started. "I am leaving my own spona up here," I said, raising my head upon its base, and just as the train passed the water tank, I saw a man, a tall, thin, dark, single-jugled man—the wine merchant, the fellow who had been drinking with me, passing through the crowd, and out with a crash, through the water tank, and down the track, head to head opposite. Then, though I was in the street again, I saw the man on the steps again across the side and the top of the caboose, mingled with the crowd, and waving his hand to me to throw them. They had placed themselves behind the water tank, and I saw them. It is probable there were less than two of them, and that they shot themselves.

"I am glad that you are here," the people are the craft at work, and they used the lodge on the first and last degree, and leading a "poor and candid" through to the "New York City." After I went through released from the lodge, I saw the man on the audience was dismissed, one of the men (a man) was a (man) of the young man had been proved himself a man, by the kind and interesting manner which he has addressed me, and I have seen him in the future, and we are now his protection in London, and his rights as an American citizen, while I am here. It then requested a number of citizens to join him in escorting me to the hotel which I stopped.

Accordingly. The



























the Catholic clergy than he. At times he seemed decidedly in favor of Luther and the reformation; but his own firm

s upon its members for the trans-  
 mission of its own secret laws, which  
 either the laws of our country or the

to the body that they "dis- want  
of church members belonging to imple  
ending secret societies" some of ship c

Let us all join together to buy our farm. He who  
wants, dry goods and groceries, never be  
short of stock and grain, let us do so. Up on the

and a love for nature can  
see. In the shells he picks  
more, in the leaf falling at  
for assembling  
the public,  
sands.

that is never known to  
and number their thou-  
F. D.















































































































## The Christian Cynicism.

A WEEKLY AND MONTHLY JOURNAL.

No. 11 Wabash Avenue, Chicago, Ill.

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as the same pattern will be in the *Leper*, or last week, that "All the workers upon the building have been Freemasons."

Thus, though none but the initiated are allowed to build and receive pay, the money was drawn, as far as possible, from persons outside of the order. This is to operate in the coming struggle.

But the Cotton Loan, so called, which depends on the success of the rebellion, influences Great Britain to recognize the attempt of rebels to destroy popular government as lawful warfare.

The British people had a money interest in the destruction of the United States Republic, the saving of slavery, and the establishment of an empire on its ruins.

A similar interest is created among the capitalists of Philadelphia, in the life and success of the Pennsylvania Temple in the *Leper*. He says:

"The subordinate bodies are perfectly alive and willing to pay their dues, but they are not willing to meet the increased expenditure. From nine to twelve dollars was once the annual dues of the subordinate bodies, and now it is twenty dollars."

And from this we may infer that the dues of the subordinate bodies are now twenty dollars. The lowest figure for an initiation is seventy-five dollars.

Thus this great Temple has been the scene of a great financial operation, and in part from outsiders, thereby bringing the capitalists by a many interest in the lodge, and the chief reliance to pay them is on individual persons.

For a lodge or order said only last week, "Our chief reliance is on the working people. For the rich we have no use, and no amusement in other ways," but the lodge, he said, was the place for the instruction and elevation of the industrial classes.

The same Masonic writer in the *Leper* states the number of Pennsylvania lodges at three hundred and forty-five, and the Freemasons in the state at thirty-six thousand, one hundred and eighty-five. And Samuel C. Perkins, of Philadelphia, chairman of the Temple Building Committee, in, at the same time, master of the Grand lodge, which Grand lodge can nominate and vote all the property of every lodge in the state, if they refuse to pay any tax imposed on them. (See *Chicago Dig. Mas. Law*, pp. 28, 48.)

The initiation of these thirty-six thousand one hundred and eighty-five persons costs, on an average, five dollars each, before initiations were raised to seventy-five dollars, had cost the laboring people fifty dollars state alone, \$1,800,000. And now like sum is to be drawn from their industry, and from their wives and children by future dues and initiations. And for what? The description of the temple is gorgeous, and its building and furniture magnificent. But the spender is a great deal more than a man of the present, or prove that there is either intelligence in the Turkish people, or wisdom, or goodness, or strength in their empire.

"The building contains, altogether, one Grand, and six subordinate lodges, one Grand, and one subordinate lodge, one Grand, and one subordinate lodge, and attendant apartments for Knights Templar; two banquet halls; a library; and a museum of smaller apartments."

And this "Temple" is to be dedicated. A temple, we are told by Webster, is "An edifice erected to the service of religion. And the same authority tells us, that to dedicate is to consecrate," "devote" or set apart."

To what is this temple to be dedicated, by a series of banquets, processions, and exercises running through several days? Surely not to the study of the Bible. This is not pretended even by Mason themselves.

But let us draw near, and examine

the religion in whose interest this temple is built, and which is to be practiced within its walls recesses. I will take my authority from the standard books of the order—Mackey's *Lexicon*, Mackey's *Cyclopedia*, Mackey's *Digest* of Masonic Law; and from these, and from facts familiar to the world outside the lodge, as well as from the records of courts and legislatures, we may know the following things concerning this religion.

It is a religion in which heathen, Jew and Christian meet on a common level.

It weans its members to lifelong conceit, so that they, neither know nor can know what.

It packs its members in layers of degrees, each upper degree being sworn to concealment from all below.

It drops Jesus Christ as a Savior, from his published creed and prayers in the first three degrees, or from Masonry proper.

It substitutes another deity for "Anno Domini," striking out the Christian Era.

It is a religion which excludes women.

It published laws also exclude the old and the young, the maimed and the unfortunate, and indeed all but robust men who have the known means of paying their dues.

And from history and the records of courts and legislatures, we know, or may know, that it is a secret voluntary society in our midst, claiming the right to inflict death by horrible mutilation, and in many cases inflicting death by death in its law.

And we know, or may know, that it drops Jesus from its theory of human society and substitutes the favoritism of a class.

It is the building of this Temple in this city, by the operation of causes seen on the bare mention of them, will multiply the power of the lodge over society in this city and state, an hundred fold if it is not a thousand fold.

In the family, in the court-room, in the jury room, in the church, slowly absorbing all power into itself; as soon as it is found that civil and municipal laws are no protection for person and property, the civil and municipal institutions, will surely, if slowly, sink into popular contempt, and the fear and dread of the lodge, as once the tramp of the acquisition, will prove the national ultra-republican.

My respected friends and brethren, I most devoutly believe that if you should characterize that dedication day according to the greatness of the 'ultra' it produced, you would designate it as black Friday, the calendar of the city, that your churches would be draped in mourning, and the national colors hang at half mast.

Do you ask what still shall we do? I answer: Speak, write, READ, PRINT and PRAY! Now before we come, blinded by its sorceries, have become the mind-slaves of the lodge! Now before the dark superstitions of the knight priests, priests, and grand high priests and kings of this Republic, in the late hours of night until weary of the revel 'Now in God's name' 'treachery,' while yet there is time and hope to do it. Before this dark system of false and transformed men into the funds it is sure to make them the end. Let us do now whole duty to God, and to man. Darkness cannot stand before light. The lodge goes at discussion. Have we forgot that this question was once taken to the people, fifteen hundred lodges answered by giving up their charters? Have we forgot that nothing but American slavery then kept the lodge from utter demolition? Thanks be to Almighty God, we have no slavery to shelter Freemasonry now. And if we are true to God and our Republic, our children and our children's children, instead of being prisoners in the Bastille of cells, called a Masonic Temple, we have no slave, like the old Masonic Temple of Boston, converted into a building for United States Courts; or, imply, into a temple of the true God, where Christ shall be honored as the Saviour of men.

## Nathaniel Colver.

BY A. L. LOW.

A member of the eminent minister of Christ, by Rev. J. A. Smith, of the Chicago Standard, has lately been issued from the well known publishing-house of L. & Shepard, Boston.

I have not seen the book; but the following, from an extended notice in the *Watchman and Reflector*, I think worthy of record in the *Cynosure*:

It was during Dr. Colver's ministry at Fort Covington, N. Y., that he renounced Masonry. It is thus told by the biographer: "He had been told to believe that in becoming a Royal Arch Mason he must ever to conceal such secrets, 'murder and treason not excepted.' Such he could, he had declared, his conscience, troubled almost daily, those obligations of a similar kind which he had incurred, would never permit him to take. Some, indeed, had been known to him, by those assurances, that for a considerable time he had absented himself from meetings of the lodge, and was already contemplating actual withdrawal. It was presented to him, however, to prosecute this purpose in the manner preferred by himself. Being pressed to proceed in regular form to the next degree, and a meeting of the lodge having been called with a view to affording him the opportunity, on the next day he was to stand, prepared for the expected ceremony of initiation. He expressed to certain intimates friends in the order his strong objections to so doing, and that he had purposed to resign the lodge, and proposed no further in Masonry. They endeavored to remove his scruples, and induced him to go on to give him the impression, if not the positive assurance, that the clause which constituted his chief difficulty was not in the oath. It seems to have been their hope that, once in the place of meeting, surrounded by the accustomed paraphernalia, and that he might be able to give up the lodge, and proposed no further in Masonry. They endeavored to remove his scruples, and induced him to go on to give him the impression, if not the positive assurance, that the clause which constituted his chief difficulty was not in the oath. It seems to have been their hope that, once in the place of meeting, surrounded by the accustomed paraphernalia, and that he might be able to give up the lodge, and proposed no further in Masonry. 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